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Thematic Quranic Translation Series - Installment 30
(IN ENGLISH LANGUAGE)

HIJAAB (JALBAAB) - THE MANDATORY
VEIL FOR WOMEN IN ISLAM???

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational
and Academic Scrutiny

PRELUDE

I write this thesis with the foregone conclusion that the Muslim masses around the globe are duped for ages into the blind pursuit of an organized ARAB HOAX instead of the Original Islamic teachings that Quran once disseminated.

Therefore, the fundamental policy question that we are confronted with on our title theme stands before us like this:-

Does Quran speak at all of some kind of Hijaab (Veil) for women and for the Holy Messenger's multiple wives and his daughters, as we seem to have been led to believe,

OR –

Is that another deliberate distortion of Quranic tenets viciously incorporated in the earlier Interpretations of Umayyad era, under the Agenda of the big ARAB SCAM that had radically altered the entire essence of Quran?

It is the **Verse No.33/59** of Quran which deals with wearing of VEIL (HIJAAB). I was asked to bring forth a Rational re-translation of this Verse. It reads as follows:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿٥٩﴾

Transliteration: “Ya ayyuhan Nabi, qul li-azwaajika wa banaatika wa nisaa al-Momineena yudneena ‘alayihinna min jalaabibi-hinna. Zaalika adnaa an yu’rafna, fa laa yu’zayina. Wa kaan-allah ghufooran raheema.”

It is obvious that the questioner did not deem the existing translations as true or appropriate and he wished to have an alternative presentation which may accord with common sense or human intellect. A modern and latest translation that comes up to the required criterion will be presented hereunder, but before doing that, we must have a look at the traditional ones and hold a discussion on their unfounded logic and futility with the aim of smoothing out the way towards acceptance of the new academic effort. Here are two of the traditional translations of the above Verse inherited by us from the age of Despotic Arab Regime of Umayyad Rulers:-

“O Prophet! Tell thy wives and thy daughters, as well as all [other] believing women, that they should draw over themselves some of their outer garments [when in public]: this will be more conducive to their being recognized [as decent women] and not annoyed”. (Asad)

“O Messenger, tell your wives and daughters and the Muslim women to (when they step out of their homes) spread a sheet of cloth (for hiding their faces). This will cause them to be recognized/identified and no one will tease them. And God is forgiving and merciful”. (Jalandhry)

The ambiguous state of the translations is evident from the fact that some additions had to be made by the translators from their own minds, given in brackets, to make readers understand them. Without these additions the sentences have no coherence and a meaningless text appears before us. For examples, the additions are: - 1) “when in public”; 2) “as decent women”; 3) “when they step out of their homes”; 4) “for hiding their faces”.

Needless to mention that if we do away with these wishful unauthorized additions, both translations would appear in incomplete and ambiguous sentences. As is clearly evident, these translations neither speak of a time and place nor of a particular occasion for wearing a veil, nor about particular body parts to be hidden;

such details have criminally been added unilaterally by these translators in a shameless manner. The obvious purpose behind these interpolations was to impose some ‘shuttle-cock’ type of cloak upon women as a means of veil (hijaab) so that she feels herself as an object of shame in the society or an odd human being, or a cause of sexual provocation for men – a sinner. The context of narration also does not correlate with this ambiguous translation. We are compelled to call this kind of insane translation work as **“devoid of human intellect and wisdom”**. Unfortunately, *we have inherited this legacy from our pious elders* and the overwhelming majority of us insist upon keeping it that way. With regard to its evolutionary level the faith group calling itself Muslims has been systematically rendered far behind the rest of the world by the worst kind of tyrannical mindset its powerful, capitalist ruling elite has historically possessed. The entire Muslim nation has been made victim of extreme mental retardation and social and economic destruction. The resultant inferiority complex and tendency towards stubbornness, prejudice and violence have turned the Muslim society into an unacceptable lot among the rest of the world communities.

Assuming for a few minutes that some kind of covering was indeed meant from this Verse, as we are given to understand by our old exegesis and translations, we naturally come to the question as to whether any other Scripture has ever ordained women to wear a hijab to cover their faces? If it IS a veil in Quran, and as there can be no exception in Allah’s Law for any society or individual, it was essential that every Messenger of God was given identical laws in the Scripture introduced by him! But if you carry out a research on this theme, it will be proved that this kind of restriction was never imposed upon women by any Scripture in view of the fact that it is a violation of human freedom and respect. Except those called Muslims, no other society like Hindu, Sikh, Buddhist, Christian, Zoroastrians, Jews, the communities in the Far East, Africans and Red Indians have been ordained by their religions to impose veil upon their women. Isn’t it identical to the so-called Muslim law of “fasting” from dawn to sunset which we do not find in any other religion except imposed upon the pathetic Muslims. Apparently it was interpolated in our religion by the Rogue Umayyad Muslim Rulers with the connivance of religious priesthood.

One of the origins of this restriction in Islam could be the residual influence of ancient pre-Islamic Arab social custom where we find multiple marriages and keeping women hidden. In that society man had complete authority over women. Contrary to that, the true and original Islam bestowed equality to both the sexes.

Let us also consider the point as to how one's identity or distinction can be known when faces are covered? Who can know in such cases as to who are these women as, in this kind of covering, a woman from any race or nationality or religion can hide herself for vicious aims? It is only the face which is an absolute medium of identification since it is not difficult to disguise oneself through a particular dressing.

And to think as to who could have the courage in the city of Medina, capital of the Divine Kingdom, to follow and tease the wives and daughters of the Head of State and other Muslim ladies? Overwhelming majority consisted of "Ansaar" who had shared their families and homes with Immigrants from Makkah in a spirit of brotherhood and faith! Moreover, no such tradition existed among Arabs to annoy or chase women walking on streets out of enmity! Such misconduct was tantamount to un-chivalrous and un-manly behavior. Open challenges were thrown by enemies to each other among Arabs and steps taken towards deciding for life or death with a manly courage!

After the above discussion on the anomalies of old translations, we come to the context of this Verse which in itself is a proof that some instructions are being given in the background of collective social structure and public administration. In the earlier Verses 33/57 and 33/58 the combined mention of Allah and Rasool is in fact the mention of the Divine Kingdom as it is meant and symbolizes on all other occasions. Let us check :-

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

It is being ordained here that “*Verily, as for those who create problems for the Divine Government (اللَّهُ وَرَسُولُهُ) - God will condemn them in this world and in the Hereafter; and shameful suffering will He keep ready for them. And as for those who inflict suffering upon the responsible peace keeping individuals (المؤمنين) and teams/institutions (المؤمنات) without their having done any wrong - they surely burden themselves with the guilt of calumny, and thus with a flagrant sin!*”

So it is proved that the context is dealing with the mechanism relating to governmental administration and of glorifying the Discipline. Therefore, our Thematic Verse, a new translation of which is asked for, also belongs to the same topic. It can't talk of the Holy Messenger's wives and daughters, or of their covering themselves with veils. ***God forbid! Let us not forget that if we are to acknowledge the multiple wives of the Holy Messenger, as insinuated by enemies***

of Islam, we make ourselves liable to condemnation by God in this world and the Hereafter. Polygamy is a crime because it negates the equal rights of women; it is prohibited because it is in gross violation of justice and fair play. No sane woman on the globe is ready to share her husband!

A pair of humans is made with one plus one in keeping with Allah's Law of Equality where both sexes of humans complete a unit of life by joining each other. A pair is not made with 1 plus 4. Rather, the fact is that even 1 plus 2 formula ruins the beauty of life and its equilibrium. ***To blame the holy Messenger of Allah for Polygamy is not only a great insinuation but a violation of divinely ordained philosophy of human life.*** The Umayyad despotic kings were the criminals who allowed this distortion to make allowances for their own debauchery. They had hired and sponsored the native Arab Jewish & Muslim scholars of their time to carry out such vicious interpolations into Quranic interpretations. And the entire Muslim Ummah presently consists of those criminals who blindly believe in these incriminations against their holy Messenger by bidding farewell to their faculty of thinking and logic; whereas it is very clear from various references from Quran that "Azwaaj" means companions, comrades, different kinds of people and groups, etc. as is evident from the Verse 56/7 – ***"Kuntum Azwaajan thalathatan"*** (**كُنْتُمْ** **أَزْوَاجًا ثَلَاثَةً**) – "You consisted of three kinds of peoples/groups/species".

The "Murakkab-e-Idhaafi" of "Banaatika" is also used here symbolically for the groups or teams of the younger generation Muslims. Had it meant the holy Messenger's real daughters, it would at least clarify as to what age for them was prescribed for covering the body and face. The common generalized order here seems to impose the veil for even a one year old, two years old or four years old daughter too and presents a ridiculous picture of human wisdom and intellect. Is that rational in any conceivable way? Therefore, it looks only plausible that Binaat is used here for the groups, ranks, communities of the sons of the soil because for a party/league/group/organization (جمعية) Quran always uses the feminine form. Still we are ready to listen to any other appropriate explanation.

As a result of the above discussion, let us now go through a Rational translation fully adherent to the context, conforming with the latest standards of Dialectic Rationalism, all spheres of knowledge and an ideal Islamic social scenario:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾

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A highly rational and logical but strict and pure translation:

“O Messenger, emphasize upon your comrades (لَاَزْوَاجِكُمْ), the teams you have built up (بَنَاتِكُمْ) and the responsible peace-keepers from your lower cadres (وَنِسَاءَ الْمُؤْمِنِينَ) that in their areas of jurisdictions (مِنْ جَلَابِيبِهِنَّ) they should humble/lower themselves to such a degree that they become easily accessible to everyone (يُذْنِبْنَ عَلَيْهِنَّ). This is a closer way (أُزْنِ) to become known in their actual capacity so that they are not annoyed by public in the performance of their official duties. The laws of Allah stand as their protector and source of continued mercy.”

Authentic definitions of important words in parenthesis for a quick reference:

Azwaaj: Zaujan (n.): Wife; Husband; Pairs; Comrade; One of the pair, male or female:
Yuzawwiju (imp. 3rd p.m. sing. II.): He conjoins, mixes. Zauj: A fellow, associate, companion: sorts, species, kinds.

Binaatika: Bint: b n w; b n y: building, structure, edifice, construction, foundation; son and daughter or descendants because they are built by you.

Nisa al-Momineen: Nisa: The lower segment or ranks of a society, community, structure.
Momin: A faithful, a peace keeper or provider, one responsible for establishing peace.

Dal-Nun-Waw (Dal-Nun-Alif) د ن و = To be near, come near or low, let down, be akin to.

Danaa (prf. 3rd. p.m. sing.): He drew near.

Yudniina (imp. 3rd. p.f. plu.): They should let down, draw lower.

Daanin (act. pic. m. sing.): Near at hand; bending (so) low (as to be within easy reach to pluck).

Adnaa (elative.): Nearest; worse; lower; best; more fit; more proper; more likely; more probable; nearer; near; less; fewer.

Dunyaa: This world.

Jiim-Lam-Ba-Ba ج ل ب ب = Woman's outer wrapping garment, that which envelopes the whole body, wide garment for a woman; **Dominion or Sovereignty or Rule with which a person is invested.** - jalabib (pl. of jilbab) 33:59 ##

<http://ejtaal.net/aa/#q=JLBB>

NOW, to remain connected with the context, let us take into account the next Verse too. It is the Verse 33/60:

لَّئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا (٦٠)

Transliteration: “La’in lum yantahi al-Munafiqoona wa allazina fi quloobi-him maradhun, wa almurjifoona fil madinati li-naghriyan-ka bi-him, thumma laa yujawiruna-ka fi-ha illa qaleelan”.

Translation:

“And if those hypocrites and those who are sick of minds and wish to cause disturbance in the town, do not desist from hostility, we shall certainly let you rise against them, and then they won’t be able to stay in your vicinity for more than a little while.”

And you can easily discern that this succeeding Verse also clarifies the theme under discussion by Quran. Here too those are generally discussed who create disturbance in the way of governmental discipline, and they have been collectively warned. To enter a contemptuous or immoral conduct against women here would be a vicious and evil deviation from the text. Moreover, to assume that a veil or body covering cloth would work as an effective weapon to protect women from enemies of Islam, is nothing but an idiotic notion.

Concluding the thesis, the best effort is made to fit in the Verse 33/59 most suitably into its context in view of the fact that the Quranic Theme under research leaves no space from any angle for a fabricated interpolation of women, wives and daughters in its proper academic translation, nor for inserting herein a shuttle cock style of overall covering or some veil over the face to hide it. And you will find that this up to date rational translation, though free from the addition of a single word from outside Quran, is still self-sufficient and self-explicit in its meaningful narration.

In addition to the above, it is that pure and real translation of Quranic text that can be presented to the intellectual world out there without any further explanation and without recourse to an apologetic stance. Needless to mention that this is the standard criterion required for undertaking the most scholarly translations of the

Word of God. By adhering to this criterion, if my Readers may try to take their own initiatives in this behalf, they might find them able to present a more vivid and beautiful style of translation of this Divine Scripture.

Wish you all best of luck.